THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest, I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate."—AUGUSTINE.

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WHAT THINK YE OF CHRIST?

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, MAY 15TH, 1911, BY ELDER NEPHI JENSON.

STANDING here before you, I have the consciousness that I am standing in the very spot where some of the holiest and purest men of God have stood. I believe that I am standing on the very spot where prophets of God have stood and spoken as they were moved upon by the Holy Ghost. With this consciousness coming over me, I cannot but feel a sense of my own insignificance and my dependence upon that power which comes from above. I desire that while I speak to you, I shall be in possession of the gentle, serene Spirit of God, that my heart and my faculties of mind may be sanctified to your edification and upbuilding in the faith of our Lord and Savior, Jesus Christ.

Whenever we meet together on occasions of this kind, we are confronted with one of the most sublime spectacles—a congregation of God's children showing by their worship their belief in God, although they cannot see Him. There is in such a scene majesty and sublimity. I cannot conceive of anything greater in the human soul than that simple faith which is more than Norman blood that enables him to "endure as seeing Him who is invisible."

What is man without this trusting faith? He is but a stranger wandering hither and thither in Col. Ingersoll's "narrow vale

between the barren peaks of two eternities." The man of simple faith can hark back to his primeval existence and look beyond the "peaks" and see the land where there are no shadows, and all is light.

There is no treasure comparable with faith in God. In the hour of the deepest sorrow, when we stand beside the grave's brink to inter in the cold earth one with whom we have laughed and talked and played, what can heal our broken hearts?

In that dark hour human speech contains no comfort. From the voice of science there comes no consolation. Philosophy has no note of hope. Only the voice of God can whisper peace to the distracted soul. And only those who have simple faith ever hear the voice of God.

"Mormonism" has come into the world with a message of faith. It has come to declare to mankind that Jesus is the Christ, that He was crucified for the sins of the world, and that He arose from the dead and brought to pass the immortality of the human family. It has come to answer the question, "What think ye of Christ?" in the way it is answered in the New Testament.

"What think ye of Christ?" is a thread-worn text. Hundreds of sermons have been preached on it and some from it; and, I believe, more have been preached from it than on it. The question was directed to the Jews. After asking this question, the Christ asked "Whose Son is He?" They (the Jews) say unto Him, "The son of David." He saith unto them "How then doth David, in spirit, call him Lord, saying, 'The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool?'" It will be observed that the answer sought by the Master was one that related to the sonship of Jesus Christ. He did not ask them what they thought about His course of life, or what they thought about His teachings, He wanted to know whose son they thought He was. That this is so is apparant from the fact that immediately after asking the question, "What think ye of Christ?" He asks, "Whose son is He?"

A decade or two ago almost all Christian preachers answered this question in the same way. If you had asked a Christian preacher then, "What think ye of Christ?" he would have said, "I think Jesus Christ is the Son of the Living God; that He came into the world; that He taught the gospel of salvation; that He was crucified for the sins of the world, that His body was laid in the tomb, and that on the third day He arose from the dead and brought to pass the immortality of the human family." But if you were to ask a great many divines the same question to-day, you might receive an altogether different answer. A young man of some distinction, five years ago, took it upon himself to make some investigations as to the faith a number of divines had in the Son of God. He prepared this question and submitted it to one hundred preachers of different Christian denominations: "Do you

believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired, in the sense that the great moral teachers are inspired; nobody has any difficulty about that question; but do you believe that Christ was God's very son, with a divinely appointed and definite mission, dying on the cross and raised from the dead? Answer, Yes, or No." The young man, after propounding the question to the one hundred divines, stated his findings in these words: "But again explanations were offered, and in at least half the instances the sum of most of the answers was that 'Christ was the most perfect man that the world has ever seen, and humanity's greatest moral teacher.'" Of course it is an excellent thing to have even that high an estimate of the Savior of mankind, but it is not enough to be assured that the Christ was a great moral teacher; it is not enough to be certain that He gave to man the highest and best ethics. Beyond and above these considerations is the question of His sonship, His divinity; and so far as I am concerned, I would rather be able to say, sincerely, from my heart, "I know that my Redeemer lives," than to know by heart and rote every word that Christ wrote and spoke. The estimate of the Christ expressed by these divines is not much in advance of the ideas entertained by skeptics concerning the Christ. Colonel Robert G. Ingersoll, the gifted agnostic, once said: "For the man Christ I have the highest admiration. I gladly pay to him the homage of my tears; but for Christ as the Son of God, I will have nothing to do with Him." Rousseau expressed his estimate of the Son of God in these words: "What sweetness, what purity in His manner, what sublimity in His maxims, what profoundness in His doctrines. Where is the man, where the philosopher who could so live and so die, without weakness and without temptation? If the life and death of Socrates were those of a philosopher, the life and death of Jesus Christ were those of a God."

Robert G. Ingersoll spent a quarter of a century in attempting to dethrone God upon the wings of his epigrams, amid peals of laughter. He ridiculed, satirized and laughed at the doctrine of the atonement. When he had reached the zenith of his fame, every pastor, bishop, and archbishop in Christendom regarded it as their special duty to search for words that hiss, bite and sting with which to execrate the man who had said, "An honest God is the noblest work of man." And yet less than twelve years after the eloquent agnostic's lips were sealed by death, the very preachers who had laid awake nights studying out epithets to hurl at the object of their hate, hasten to confess that they have no more faith in Christ than the famous agnostic had.

There can be no doubt but that Christ understood what act in His life should justify His claims and proclaim His divinity. When He had driven the money changers out of the temple, because they

had made the house of God a house of merchandise, the angered Jews turned to Him and defiantly asked:

"What sign showest thou unto us, seeing thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But He spoke of the temple of His body. You will notice that the Christ gave these people to understand that the one sign which He would show to them, by which they should know that He had the right and the authority to do the things which He did there, was that He would rebuild the temple of His body in three days, after it was destroyed. He made this act the test of His calling and His claims. If He rebuilded His body in three days, then the world would know that He was indeed the Son of God. The two great questions concerning the Christ are: First: whose son was He? and second, did He arise from the dead, three days after His crucifixion? It is safe to lay it down as a settled proposition that a person has not accepted the Savior, in the sense in which he must accept Him, until he believes, without reservation, that there was given to the Christ power over death; and that three days after His crucifixion He came forth out of the tomb and stood before mankind in the glory of a resurrected body. This is the test of Christian discipleship.

Did Christ rebuild the temple of His body in three days? If the New Testament is history, and not myth, we must conclude that He did. If He did, then the sentence, "Christ is risen," is the mightiest sentence which has been heard in all the ages of the world's history.

Christ did arise. There is no other explanation of the zeal displayed in His defense by His disciples after His crucifixion. It was not so much His perfect life that gave the disciples courage to face the haughty, frowning world as ambassadors of the despised Nazarene. Nor was it His great teachings that inspired the hearts of the disciples, as with fire, in the proclamation of the gospel. It was, rather, the assurance they had in their hearts that "Christ is risen!" that sustained them, upheld them and impelled them. That sentence has made the history of the Christian religion. That sentence has inspired Christians to do, dare, and sacrifice for their Master. That sentence has carried the missionaries of the Christian church in all ages of the world, out among benighted humanity, to hold aloft the banner of Jesus Christ. That sentence means more than all the rest of the words contained in the New Testament. The Latter-day Saints believe, aye, know, that that sentence is verily true.

What assurance have we of its truth? Three days after the crucifixion there was a vacant tomb. There can be no dispute about this proposition. The Roman soldiers, who were avowed enemies of Christ, were witnesses of this fact. When the angel

rolled the great stone from the tomb, the Roman soldiers stood back astonished and terrified witnesses of the greatest truth of all history—the resurrection of the Son of God. What became of that body?

The Roman soldiers were induced to tell the story that the disciples stole it away by night. This story is altogether incompatible with the zeal and courage with which the disciples went out and faced a doubting, scoffing world and declared the resurrection of the Son of God. If the disciples had stolen away the body, then they had in their possession absolute proof that the mission and claim of the Son of God had come to naught. If they had the body of Christ in their possession, then they had in their possession indisputable proof that what they were saying to the world was not true. It is unthinkable that these disciples could have made the sacrifice which they made and showed such zeal in the advocacy of that which they knew was not true. No, the disciples did not steal away the body. Did the enemies of Christ take away the body? Never! If such a thing had occurred, the haughty, skeptical Romans and Greeks would have had in their possession that with which they could have completely gainsaid the disciples of the Christ, when they went out through the land and said, "Christ is risen!" Only the resurrection of Christ explains the empty tomb. There is one proposition, in the history of the Christian religion, which the skeptic in his endeavor to undermine that religion has not yet explained. He has not explained why the disciples of the Christ, after the crucifixion, went out and faced the world and zealously and courageously proclaimed that Christ had arisen from the dead. Only the truth of the resurrection is an adequate explanation of this conduct on the part of the disciples. In view of these considerations, it passes my understanding that Christian preachers will say that Christ was only a great reformer, and that He was inspired only in the sense that other great reformers are inspired, "Mormonism" has come into the world to reveal Christ. It has come to make Christ real, to rescue Him from beneath the heaps of myths and fables under which misled theologians have buried Him.

Of course, the resurrection is hard to believe. We can't explain it; but it is true, although we cannot explain it. There are many things all about us that are true, despite our inability to explain them. Just now, outside of this building, the little flowers are breaking the crust of earth, and the sunlight is kissing the dewdrops in their hearts; and as they open their hearts they send forth their sweetness to gladden your sense and my sense. I do not know how it is; you do not know how it is, but you know it is true. So I say to myself, if there is a power, somewhere, which can make the flower to bloom, that power can also make my soul to rise again after I am dead.

(To be continued.)

THE NECESSITY OF FORGIVING.

Among the many revelations given through the Prophet Joseph Smith, there is none more important than that contained in Section 64, Doctrine and Covenants. These revelations were given for the instruction and benefit of man. Being written under the influence of the Holy Ghost, we need the same Spirit to enable us to understand them. Let us analyze the tenth verse and see who are the real recipients of the blessings derived therefrom. "I, the Lord, will forgive whom I will forgive, but of you it is required to for give all men."

First, the Lord reserves the right to forgive whom He will, but on the other hand we are commanded to forgive all men. Next, let us consider those that have wronged us. Look into their life, and see if they are happy and enjoying the Spirit of Truth as they should, not forgetting the injunction of Christ, to first cast the beam out of our own eye.

When in our presence he imagines that our thoughts are centered upon him, even at times imagining the community where he lives is also aware of his offense. If truly repentant, he, like the publican, asks forgiveness, confessing his fault. He has now done his part and humbled himself, thereby fulfilling that which was required of him. He then departs with a beaming countenance, his burden lifted from his shoulder, the world seems more cheery, birds sing sweeter, the noise of his children do not annoy him, even the fire in the grate seems to burn brighter. We, if obedient to the commandment, will immediately forgive him, our pride—often false—will melt away, and we will give him the hand of fellowship.

Supposing we do not forgive him, let us see if we have removed the beam from our own eye, and then examine ourselves. Not to forgive soon leads to hatred, this in turn leads to unhappiness on our part. Hatred is like a leech which saps away our happiness, leaving the dregs of malice and discontent. Soon our friends see a remarkable change in us, from being a good companion, with bright, cheery ways, we become a grouch. Hatred, like a splinter in the hand, gets worse the longer it is left there, and like the wound soon gets serious unless proper treatment is given it; even serious complications may set in, leaving us in a deplorable condition. Trifles grow into offenses, gnats into camels, mole-hills are enlarged to mountains, till darkness, in a sense, enshrouds our minds.

At last we make up our mind to obey the commandment, forgive the injury, and extend to our brother the hand of fellowship. Immediately the world grows brighter, and we in turn are enjoying the same happiness our friend did after he had unburdened his mind and heart. Both now stand on an equal footing, peace and fellowship is restored, and in imagination they can hear the Savior saying, "Father, forgive them."

Richard Haslam.

BEARING BURDENS.

"BEAR ye one another's burdens, and so fulfill the law of Christ." (Galatians 6:2.)

What a different world this would be if all the people belonging to the Christian churches could realize in their thinking and living Saint Paul's commandment! And it is also Christ's commandment, for it is but another way of putting his great law of love. And that means not only justice toward God and man, but active sympathy and the spirit of helpfulness.

How often we forget that the religion of Christ is something that is to make better and broader and stronger our characters; develop within us a friendlier, kindlier, more understanding sympathy with our fellows. The law of Christ is not all fulfilled in observing the round of religious services, however necessary and helpful. At most they are but means to an end.

In "bearing burdens" we fulfil the law of Christ, for if borne in the right spirit they will be prompted by love. And that leads us to the question, What are burdens? They are not alone sickness, accidents, misfortune, but have to do with the things of the spirit —troubles of the mind and soul, the struggle to be decent and Christian. To one having a hard fight to do right a little appreciation, a little charitableness, a little unselfish boost, may turn the tide toward victory.

But how different it sometimes is! We criticise, we question, we condemn, or at least remain silent when we ought to speak.

Fulfilling the law of Christ is simply carrying the spirit of Christ with us into all the relations of life. It is putting ourselves in the other fellow's place and then doing to him as we would have him do to us in like conditions. It is not to be sentimental or "gushy" or force ourselves on others. Sometimes we can best help to bear burdens by keeping silent, by simply holding in our minds the feeling of sympathy and love. If we maintain that attitude toward our neighbor and the world they will come to know it and feel it.

There is such a thing as spiritual telepathy. And it is not only the word and act but the thought that radiates the soul that will come to be an inspiration and help to our fellow.

"Bear ye one another's burdens, and so fulfill the law of Christ," the law of brotherliness, the law of love.—GUY ARTHUR JAMIESON, in *New York Herald*.

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and mind the present.—GEORGE MACDONALD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 13, 1911.

THE POWER OF THE GOSPEL.

THE opponents of "Mormonism" are much puzzled to account for its strength and vitality. The entire system is so mean and contemptible, they say, that it is unworthy the thought and investigation of intelligent people. Yet this "contemptible" religion, despite all opposition, retains its hold upon the minds and hearts of its adherents. There is a universal tendency to ignore such facts as come in conflict with our individual views and interests. But those who are wiser will always seek to discover the particular causes that make for success in the lives of men or of organizations. The fact is, there are principles of truth and power connected with the Church of Jesus Christ of Latter-day Saints—known as "Mormonism"—which are worthy the earnest consideration of all people who desire to know the real truth of things.

This Church claims to be the depository of God's revealed truth—to have a definite knowledge of His mind and will—and to teach its members to live in harmony with the same. Now it ought to be possible to put this claim to a reasonable test. Most assuredly God knoweth the nature and the hearts of men, and His Divine counsels, if known and acted upon, must produce results vastly superior to any that merely human wisdom could attain.

In June, 1832, in the first issue of one of the earliest publications of the Church, it was stated, "That it comes to declare that goodness consists in doing good, not merely in preaching it." That statement, which comes so near the form and spirit of the words of Jesus during his earthly ministry accurately represents the work and teachings of the Church since its establishment. The mission of preaching the gospel may be said to be a two-fold one. The principles and ordinances of the gospel have to be made clear—to be shown to be the very word and truth of God—and then they must be applied to the lives of the individual members of the Church, that through them they may become perfected. There is thus a theoretical and a practical side to the preaching of the gospel. The first principles of the gospel—faith in God, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost—must be obeyed now, as in the days of Christ, in order to obtain membership in

the Church. Following these are other equally important counsels and commands of the Lord, that must also be taught and obeyed. A characteristic feature of the teaching of the Latter-day Saints, and of the people of God in all ages, is the prominence given to the doing of the things which God requires of His people. There has ever been a common and delusive tendency, from which few are entirely exempt, to be satisfied with knowing and approving the thing that ought to be done, instead of doing it. The burden of the teachings of Christ was ever opposed to this tendency, and the spirit of the teaching of His Church in these days is exactly the same.

Those who are accustomed to hearing the eloquent and scholarly discourses that are frequently given in many churches are sometimes surprised at the simple, practical addresses often given at our meetings. If they are disposed to make a comparison of the discourses as such, they may form an unfavorable opinion concerning us. But if they recognize that it is the province of religion to make people better, then they must concede that we are on the right path. While scholarly preachers may be weaving scriptural thoughts into rhetorical gems of superlative loveliness, the Latter-day Saints are urging their members to overcome their natural failings and to discharge those every-day duties that are required at their hands as members of the Church of Christ. To be well versed in religious lore is not regarded as the supreme merit, but faithfulness in keeping the commandments of God. Instead of leading our members through flowery mazes of thought, we teach them the things that are harmful, and urge them to abstain from them. To be pure and true, to be honest and faithful, to improve their minds, and to help their fellows—these constitute the burden of our teachings week after week and year after year. We do not believe that religion consists in abstract musings or in ignoring the concerns and duties of every-day life, but in seeking to discharge these faithfully, and to glorify God and do His will at all times. So our people are instructed to be diligent alike in temporal and spiritual affairs—that faithfulness is as necessary in the one as in the other. They are urged to labor to perfect every power and faculty of their being, and thus to stand four-square to all the activities of life. This leads to the cultivation of mind and character, to the development of social and brotherly feeling, and to increasing material prosperity. All this, together with the happy consciousness that they are engaged in the work of the Lord, and the many evidences of His blessing and approval that come to them through the keeping of His commandments, makes "Mormonism" a power for good in the lives of its adherents.

The natural result of these teachings is that our people have acquired a reputation wherever they are known for sobriety, progressiveness and industry. Those even of our opponents who are familiar with conditions in Utah do not hesitate to say that

we possess these and many other virtues in an eminent degree. The Latter-day Saints require absolute moral cleanliness from their members. No one is the church is high or influential enough to break the moral law with impunity. There is no double standard in our morality. One sex may not transgress the law any more than the other. The penalty of such transgression is to be excluded from the fellowship of the Church. The sacredness of the marriage bond is by no people more fully recognized. Knowing that such relationships, when rightly formed, will endure for ever, the family life is thereby elevated to a higher plane. The realization that family ties are perpetuated throughout eternity, begets an enduring respect and love that can hardly be realized by those who regard themselves as the chance companions of a few years. As evidence of this, the divorce rate among the Latter-day Saints in Utah is but one-fifth that of the average rate in the United States.

The ministry of the Church of Jesus Christ of Latter-day Saints is different from that of other churches. It is not a paid ministry. Men are chosen and ordained by those who are in authority, under the direction of the Spirit of God, to preach the gospel and administer in the ordinances thereof. They give their time and services to the Church, knowing that it is the work of God, because they desire to do so. They go to the nations of the earth, teaching the same gospel that Christ and His apostles taught, and are received in much the same way. They do not preach to win the favor of men by telling them that they can be saved by merely wishing to be saved, or by believing certain things. They call upon the people to repent of their sins, to worship the true and living God, and keep His commandments. This is all very different, and it is not pleasing to the pride of man. But it is God's message, and must be proclaimed.

The power of the gospel as taught by the Latter-day Saints is due, therefore, to the fact that it is of God. It embodies all principles and counsels necessary to save and exalt mankind in the presence of God. Obedience to it will bring all those gifts and blessings that are necessary to establish the minds and hearts of men in truth and righteousness. The Latter-day Saints perceive the beauty of the truth and realize its power in their lives, enabling them to overcome evil and attain unto good, and the experience thus gained gives them increasing love for their religion. As time goes by, and the principles of their faith are put to various tests, they perceive that deeper insight and fuller knowledge serve but to exhibit more clearly the foundation of truth on which they rest. It is the supreme glory of the gospel of Christ that it must ever bring light to the mind, joy to the heart, and power for good in the life of every one who will accept and obey it in sincerity.

H. I.

CONFERENCE OF SWISS AND GERMAN MISSION AT ZURICH.

A FOUR days' conference of the elders and saints of the Swiss and German Mission came to a close Monday, July 3rd, 1911. A series of seven priesthood meetings were held. They proved to be of great interest. President Thomas E. McKay was in charge and one hundred and fifty-two elders answered the roll call. The gathering was also made conspicuous by the presence of thirteen conference presidents.

President B. G. Thatcher, of the Netherlands mission, sat on the stand and fourteen of his elders were interested listeners at all the meetings. The writer came down from Liverpool to attend the conference.

At the priesthood meetings twelve topics, each bearing upon some important phase of missionary work, were presented by chosen speakers, and afterwards discussed by the elders. A lively interest characterized the discussions, from which much information was brought out, giving to the missionaries a clearer understanding of their duty upon many points which were previously held in doubt. It was truly a time of refreshing, and lasting good will result to the work of the Lord in the Swiss and German mission.

On the Sabbath day two conference sessions were held at 10 a.m. and 2 p.m., with an attendance of five hundred and fifty at the first and six hundred and fifty at the second meeting. Short and spirited discourses were delivered, which, added to the fine singing of the choir under the direction of Elder Harold C. Kimball, made it an occasion long to be remembered.

The meeting Sunday night was of a musical character, such selections being rendered as were in keeping with the sacredness of the day. The program was greatly strengthened by the presence and help of two visitors from Paris—Sister Edna Evans, one of our sweet singers from Zion, and Sister Ella Nielson, pianist. Both of these young ladies are artists in their line, and the numbers they gave were appreciated by the large congregation present. That nothing might be lacking, brief remarks were made by two of the elders.

It is safe to say that a better or more impressive conference was never held in the Swiss and German mission than the one which has just come to a close. The presence in Zürich of so many elders and saints has attracted attention to them and their work, and will make a lasting impression for good upon the minds of the people. President Thomas E. McKay, who presides over this mission, has matters well in hand, being active, energetic and progressive, and is much beloved by his elders.

It will be of interest to the *Star* readers to know that, although in Germany the elders are subjected to frequent banishments, in the Republic of Switzerland the fullest measure of religious

freedom is enjoyed. Having as a nation successfully battled for freedom, they are now willing to grant this precious boon to the stranger within their gates.

July the 4th, Independence Day, was observed by our people here in an appropriate manner. A boat was chartered and carried the elders and others to the number of two hundred down the Zürich Lake, a two hours ride, to the picturesque village of Rapperswil, where a banquet was served. A patriotic spirit prevailed during the hour and a half passed at the banquet board, songs, recitations, sentiments and toasts being given and enthusiastically applauded. Every heart was touched, every soul was merry, but not with wine, new or old. It was simply a feeling of brotherly love and good fellowship that rested upon all and inspired the proceedings throughout.

At the conclusion of the banquet the boat was boarded and the return trip taken. A clear sky and a bright sun, with a fresh and balmy breeze blowing, added interest to the ride, and greatly enhanced the beauty of the landscape, which of itself is naturally beautiful.

Upon reaching the city the entire company repaired to a broad and level spot on the common to witness a hotly-contested baseball game, played by the German elders as against a chosen nine from the Netherlands mission. The latter sought to win back an "honor" that was lost to them last year, but failed. However, they struggled with none the less fervor. Much enthusiasm was shown by the spectators, whose interest was about equally divided between the combatants. As the sun sank behind the mountains, the game came to a close with a score of thirteen to seven in favor of Germany. A mighty shout went up for the victors, and President McKay's countenance was lit up with a benign and satisfied smile, clearly indicating that in his judgment it could not have ended otherwise. On the other hand, President Thatcher's smile was not of a character to inspire confidence. To play a losing game and smile is invariably the part of heroism. It goes without saying that if the German elders' baseball league ventures over into Rotterdam next year they may safely figure on meeting their Waterloo.

Nothing of an unpleasant nature occurred to mar the spirit of the conference, or of the celebration, and the elders separated with joyful feelings to take up the burden of their work, which spells "Peace on earth, goodwill to men."

RUDGER CLAWSON.

Errata.—In the article, "Signs Following," in last week's issue, through a typographical error, on page 418, line twenty-five, between the words "different from that of faith" the word "of" wrongly appeared; also on page 420, line twenty-four—"the Eternal Spirit will only operate"—should read "will surely operate," etc.

NOT TO DESTROY, BUT TO FULFILL.

"THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:17, 18.)

It may be inferred from the above words of the Savior that He had been accused of having put forth an effort to do away with the laws of Moses before they had been fulfilled, and that they were spoken in refutation of the charge as well as in point of doctrine. The same sort of accusation is made against the present-day followers of the lowly Nazarene. It is argued by divines and other learned men that revelation from and communication with heaven is a thing of the past and is no longer needed, that the heavens are sealed as brass above our heads, that the canon of scripture is full, that God no longer sees fit to speak to man either by dream, vision or in any manner whatsoever. Joseph Smith is considered by them as an impostor, because he declared, and sealed his testimony with his blood, that God has again spoken from the heavens and has re-established His Church on the earth, with all its primitive power and blessings; thus proving the words of St. Paul to be true, wherein he declares God to be "the same yesterday, to-day and forever." (Heb. 13: 8.)

The latter-day Prophet came not to destroy but to fulfill. How beautifully is the prophecy of Daniel, in the second chapter of his writings, fulfilled in the re-establishment of the Church and kingdom to-day! How beautifully does the testimony of the boy-prophet harmonize with the prophecy contained in Zechariah 2 and Rev. 14: 6-7. The Book of Mormon, containing a record of God's dealings with the seed of Joseph, who was blessed to be "a fruitful bough by a well; whose branches run over the wall," (Gen. 49: 22), has in these last days come forth, "not to destroy, but to fulfil"—not to discredit the Bible, but to work in conjunction with and to support the Bible, as will be evidenced by reading (Isaiah 29; Ezek. 37: 15-21; Psalms 85: 10-13.)

The doctrines of so-called "Mormonism" when carefully investigated with a humble desire to "know of the doctrine," will all, in like manner, be vindicated and proven "not to destroy, but to fulfil."

Barnsley, Yorks. E. D. HATCH.

THE ideal man, says W. E. Maxey, is one who has courage to live the pure and simple life while going about daily, with no fear of being brought in contact with all kinds of temptation, able to treat with respect the good, bad and indifferent as he meets them, willing at all times to take his stand on the side of right in all matters pertaining to the welfare of humanity.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 8th, 1911, per s.s. *Cedric*: From Great Britain—Ralph Stayner, John Cameron, Jr., John T. Greene, H. Claude Anderson, Warren L. Shurtliff. From Scandinavia—Leo M. Greenhalgh. The following named missionaries have been honorably released and sailed for home July 8th, 1911, per s.s. *Laurentic*. From Great Britain—F. J. Walkingshaw, Arthur W. McGhie, Thomas Walton, William C. England, Thomas W. Winter, Ernest S. Horsley, Eliza B. Horsley, John Hadfield, James S. Nalder, Elijah Davis. From Switzerland and Germany—John E. Tanner, H. Richenbach, Eugene Bracken, Doyle Jensen, H. L. Hochstrasser. From Scandinavia—Reed J. Knudsen, Erastus J. Christiansen, Andrew P. Nielsen, James A. Stevensen. From Sweden—Andrew C. Bjork, Erick A. Stenquist, James Monson, Andrew Erickson. From the Netherlands—Arthur T. McKell. With the company were eighty-three emigrants in charge of Elders Ernest S. Horsley, James A. Stevensen, and Arthur W. McGhie.

Successful Socials.—On Thursday, June 15th, 1911, a social and farewell entertainment was held in Bradford, in honor of President Ernest S. and Sister Eliza B. Horsley, who have labored as missionaries in the Leeds conference for the past twenty-seven months. Tokens of esteem were presented them in appreciation of their labors. Over one hundred and fifty saints and friends were present and had a highly enjoyable time.

On Wednesday evening, July 5th, 1911, the saints and friends of the Birdwell branch (Sheffield conference) held a successful social at the Miners' Institute, Hoyland Common, in honor of Elder John Hadfield, who has been honorably released to return home. A splendid program was rendered. All expressed themselves as having an enjoyable time, and join in wishing Elder Hadfield Godspeed on his home returning. The traveling elders of the conference presented him with a beautiful steamer rug as a token of esteem, and many other presents were given as evidence of appreciation by saints and friends.

A very enjoyable evening was spent by the saints and friends who met in Bruce's Hall, Middlesbro' (Newcastle conference), on Thursday evening, June 29th, 1911, in honor of a number of the elders and saints who are about to leave for Utah. Elders H. C. Anderson, J. E. Beal and F. J. Walkingshaw were each presented with engraved gold medals by their fellow laborers.

Branch Conference.—A branch conference was held at Paisley (Scottish conference), Sunday, July 2nd, 1911. There were present: President George W. Teasdale and Elders William Naylor, Samuel

Smedley and William J. Swainston. The first session commenced at 2 p.m. The names of the general and local authorities of the Church were presented by President Teasdale and sustained. Elder Naylor reported the condition of the branch; also bore testimony to the truthfulness of the gospel. Elder Smedley gave a very favorable report of the Sunday School. Sister Lizzie Caddle rendered as a solo "Nearer, Dear Savior, to Thee." Brother John Kirby spoke upon the divinity of the mission of the Savior. Said we must have faith in His mission. None of us have seen the Savior in the flesh, yet we have the testimonies of many who have. "For there is no other name under heaven given among men whereby we must be saved." President Teasdale spoke upon the Godhead. Explained that the Father, Son, and Holy Ghost were three distinct persons, but one in motive, purpose and power. The evening service commenced at 6:30. The hall was filled with saints and friends. Elder Swainston spoke upon the gifts and blessings of the gospel as enjoyed by the true saints of God. Showed how the same blessings accompany the gospel to-day as they did in the time of our Savior. Brother Kirby spoke upon the Reformation, and told how the gospel of Christ was restored by revelation. Brother John Hunter sang as a solo, "If there's Sunshine in Your Heart." President Teasdale spoke upon the lives of our Savior and the Prophet Joseph Smith. Showed how the Savior was reviled, persecuted and slain, because of the truths He taught; how the Prophet Joseph was hated and abused by wicked men because he taught the same truths. A notable feature of the day was the fine spirit which prevailed throughout the meetings.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXII.—Consecration and Stewardship.

Text: And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—P. G. P., Moses 7 : 16-18.

I. The Law of Tithing a Lesser Law.

Note specific requirement regarding payment of tithes made through revelation in 1838; observe also that seven years prior to that time the voice of the Lord had been heard on the subject of consecration (Doc. and Cov. 42 : 71).

II. Consecration in Olden Times.

1. Observe that consecration of material possessions is not peculiar to the present dispensation (Read Acts 4 : 32, 34, 35; see also 2: 44-46).

2. But even in the apostolic period above referred to the practice of property-consecration and ownership-in-common was old. Note that one characteristic of "Zion"—the

Lord's pure in heart—was "there was no poor among them." (P. of G. P., Moses 7 : 16-18.)

3. Spiritual strength attained through consecration. (a) Enoch and his people were taken by the Lord (P. of G. P., Moses 7: 18, 69; compare Doc. and Cov. 38: 4; 45: 11, 12; 84 :99, 100; see also 97 :21; 84:100.)

4. Other Book of Mormon scriptures relating to consecration of personal possessions (III Nephi 26 : 19; IV Nephi 1: 2, 3, 16, 24, etc.)

III. Stewardship in the Church To-day.

1. Study "Order of Enoch" (Doc. and Cov. 78); otherwise known as the "United Order" (Doc. and Cov. 104: 48). Observe that this "order" is founded on the law of consecration; and that the Church now awaits the time favorable to the observance of this law.

2. Observe that the Church plans no system of "communism," or other means of weakening individual responsibility.

3. The idler is condemned (Doc. and Cov. 42: 42; see also 60: 13; 75: 3; see especially 75: 29; and 68: 30; 88: 124).

4. The rights of children and others under the system of stewardship (Doc. and Cov. 83: 4-6; see also 104 : 70-77; 82: 17, 18; 51: 10-13, 18).

General reference: "The Articles of Faith," Lecture XXIV.

DIED.

Prior.—At Portsmouth, June 12th, 1911, David Prior, the beloved son of Brother and Sister Robert Prior, aged 2 years and 1 month.

Coleman.—At Gateshead, June 24th, 1911, Sister Caroline Jeanette Coleman; was born January 20th, 1843, at Egham, Surrey, England; baptised June 9th, 1907, at London, and has been a faithful and energetic worker in the cause of truth ever since.

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